

The Model of Curriculum Integration in Pondok Modern: An Analytical Study of Robin Fogarty's Typology

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Abstract

Curriculum integration has become a major concern in contemporary education, yet existing models are predominantly grounded in Western epistemological traditions and pay limited attention to the spiritual and existential dimensions of Islamic education. Purpose: This study aims to reinterpret the curriculum integration model of Pondok Modern through a hermeneutic dialogue with Robin Fogarty's curriculum integration typology. Methods: Employing a qualitative library research design, the study analyzes institutional curriculum documents and relevant scholarly works using conceptual reading, comparative mapping, interpretative expansion, and theoretical reconstruction. Findings: The findings reveal that the

four dimensions of the Pondok Modern curriculum intracurricular, cocurricular, extracurricular, and hidden curriculum correspond to Fogarty's integration models while extending them beyond epistemological coherence toward the integration of knowledge, faith, action, morality, and spirituality. Rather than merely adapting a Western framework, Pondok Modern embodies an Islamic-Holistic Curriculum Integration Model in which curriculum is experienced as a lived educational process that transforms meaningful learning into meaningful life. Implications: These findings provide a conceptual foundation for curriculum development in Islamic educational institutions, although the study is limited to a theoretical and hermeneutic analysis. Originality: The originality of this study lies in expanding Fogarty's typology through an Islamic worldview and proposing a holistic model of curriculum integration that enriches contemporary curriculum theory.

Keywords: *Curriculum Integration, Pondok Modern, Robin Fogarty, Hermeneutic Education, Holistic Islamic Curriculum Model.*

INTRODUCTION

Curriculum integration has long occupied a central place in contemporary educational discourse.¹ Emerging largely as a response to the fragmentation of disciplines, integrative approaches seek to promote meaningful learning, interdisciplinary understanding, and the development of competencies required in increasingly complex societies. From Tyler's objective-based curriculum² to the integrative frameworks proposed by Beane³, Drake and Burns⁴, and particularly Robin Fogarty's ten models of curriculum integration⁵, the prevailing concern has been how separate domains of knowledge can be connected to enhance coherence and improve learning experiences. Yet, these discussions have been shaped predominantly within secular Western educational traditions, where integration is often understood primarily in epistemological and pedagogical terms.

Recent studies on Islamic education curriculum indicate that pesantren have demonstrated remarkable adaptability amid modernization, globalization, and technological change. Research by Syaharuddin et al. reveals that contemporary scholarship on pesantren has increasingly addressed issues related to digital

¹ Ravshanov Akmal Mirjamilovich, "Modern Pedagogical Approaches to Effective Teaching and Learning," *Asian Journal of Multidisciplinary Research (AJMDR)*, ahead of print, January 2026, <https://doi.org/10.5281/zenodo.18204430>; Marianella Coronado Hernández, "Pedagogical Practices, a Documentary Review," @Red Met Nodo Colombia, 2025, <https://doi.org/10.5281/zenodo.14791041>.

² Riza Ashari et al., "From Theory to Practice: Ralph W. Tyler's Perspective on the Curriculum Transformation," *Al-Hayat: Journal of Islamic Education*; Vol 7 No 2 (2023): *Al-Hayat: Journal of Islamic Education* DO - 10.35723/Ajie.V7i2.410, August 1, 2023, <https://alhayat.or.id/index.php/alhayat/article/view/410>.

³ James A. Beane, *Curriculum Integration; Designing The Core of Democratic Education*, (New York), 1977.

⁴ Susan Drake and Rebecca Burns, *Meeting Standards through Integrated Curriculum* (Alexandria: Ascd, 2004).

⁵ Robin Fogarty, *How to Integrate the Curricula* (United States: Corwin, 2009).

transformation and institutional development⁶, while Luthfi et al. emphasize the importance of curriculum management in responding to societal needs.⁷ At the same time, studies on curriculum integration have shown that pesantren continuously seek to maintain educational quality without abandoning their distinctive religious character. Maduningtias argues that integrated curricula enable pesantren to bridge the dichotomy between religious and general education⁸, whereas practical studies, such as those conducted in Al-Ihsan Pesantren, illustrate how integration is implemented through contextual learning strategies, extracurricular programs, and student development activities.⁹ These findings suggest that Indonesian pesantren preserve a long-standing scholarly tradition that combines intellectual formation, moral cultivation, and spiritual development.

However, most existing studies tend to approach curriculum integration either as an administrative arrangement or as a pedagogical strategy. Such approaches often overlook the fact that, in many Islamic educational traditions, integration is not merely designed but lived. In Pondok Modern, for example, curriculum integration extends beyond the formal structure of subjects and learning activities. As explained by H.F. Zarkasyi, the emergence of Pondok Modern itself represents a synthesis between traditional pesantren and modern educational systems initiated by Imam Zarkasyi. The term "Pondok" reflects continuity with the classical tradition, whereas "Modern" signifies openness toward systematic organization, standardization, and institutional development.¹⁰ Consequently, integration in Pondok Modern encompasses not only religious and general sciences, but also the unity between learning, worship, character formation, social interaction, and everyday life within the twenty-four-hour educational environment of the boarding system.¹¹

Such characteristics indicate that curriculum integration in Pondok Modern operates through four interrelated dimensions: intracurricular, cocurricular, extracurricular, and hidden curriculum. Since the establishment of Majelis Masyayikh

⁶ Syaharuddin Syaharuddin, Alfira Mulya Astuti, and Nurul Lailatul Khusniyah, "A Decade Analysis of Curriculum Implementation in Modern Islamic Boarding Schools," *IJECA (International Journal of Education and Curriculum Application)* 7, no. 3 (2024): 420–37.

⁷ Luthfi Setya Rahmadani and Setya Raharja, "Revitalizing Islamic Education: The Role of Management and Curriculum Design in Addressing Social Change in Pesantren," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 10, no. 1 (2025): 368–82.

⁸ Lucia Maduningtias, "Manajemen Integrasi Kurikulum Pesantren Dan Nasional Untuk Meningkatkan Mutu Lulusan Pesantren," *Al-Afkar, Journal For Islamic Studies*, 2022, 330.

⁹ Rini Setyaningsih et al., "Curriculum Integration in Islamic Boarding School: A Case Study of Al-Ihsan Boarding School, Riau," *Nadwa: Jurnal Pendidikan Islam* 19, no. 1 (2025): 76–79.

¹⁰ Hamid Fahmy Zarkasyi, "Modern Pondok Pesantren: Maintaining Tradition in Modern System," *Tsaqafah* 11, no. 2 (2015): 223–48.

¹¹ Nur Arifin, Joanna Ochocka, and Imam Tabroni, "ISLAMIC EDUCATION INNOVATION: Integration of Pesantren and Schools Curriculum," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 02 (2025): 353–64; Jejen Musfah et al., "Pesantren-Based School Curriculum Integration Model in Indonesia," *Manageria: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (2020): 223–40; Ihsan Ihsan, "Pesantren-Based Madrasah: Curriculum Implementation Model and Integrative Learning," *Media Dialektika Ilmu Islam* 13, no. 2 (2019): 401.

following Law No. 18 of 2019 on Pesantren, these dimensions have been institutionalized within the standards of Muadalah Mu'allimin education and have become part of the accreditation framework for modern pesantren.¹² More importantly, the curriculum is grounded in the philosophy of *dirāsah* with the mu'allimīn educational pattern, whereby the values of pesantren constitute the foundation for curriculum development, implementation, and evaluation.¹³ Integration, therefore, is manifested not only in academic arrangements but also in the cultivation of worldview, morality, discipline, and spiritual consciousness. In this sense, curriculum becomes a lived experience rather than a merely prescribed document.

This phenomenon raises a broader theoretical question regarding the adequacy of contemporary curriculum integration theories. Among the existing frameworks, Robin Fogarty's typology remains one of the most influential models, offering ten forms of integration ranging from fragmented to networked approaches. Although Fogarty's work provides a systematic account of intradisciplinary, interdisciplinary, and transdisciplinary integration, its theoretical assumptions are largely rooted in learner-centered and competence-oriented educational paradigms. Consequently, issues related to spirituality, moral formation, and the existential dimensions of education receive relatively limited attention.¹⁴ Meaningful learning, as conceived within these traditions, does not necessarily imply meaningful life.¹⁵ This limitation becomes particularly significant when curriculum integration is examined within Islamic educational institutions whose epistemological foundations originate from the tradition of *tafaqquh fi al-dīn* and whose educational goals encompass the unity of knowledge, faith, and practice.

Previous studies by Nasir et al. and Sabila have demonstrated the possibility of employing Fogarty's framework in Islamic educational settings.¹⁶ Nevertheless, these studies primarily focus on the application and adaptation of Fogarty's typology and pay less attention to whether Islamic educational traditions possess integrative dimensions that transcend the epistemological assumptions embedded in contemporary curriculum theories. Consequently, an important theoretical gap remains unresolved: *does Pondok Modern merely adapt existing models of curriculum integration, or does it embody a distinctive form of integration that extends beyond the competence-oriented paradigm underlying Western curriculum discourse?*

¹² Agus Budiman et al., "Dokumen Standar Mutu Pendidikan Pesantren: Pendidikan Muadalah Muallimin," Majelis Masyayikh, 2024.

¹³ Budiman et al., 33–63.

¹⁴ Ana Maulida Sabila, "Islamic Education Curriculum Development: Robin Fogarty's Integration Model," 1 (2023): 64–72.

¹⁵ Abu Nasir, Khozin Khozin, and Abdul Haris, "Integrating Curriculum and Instruction In Islamic Religious Education: Insights from Robin Fogarty's Theory," *Jurnal Kependidikan* 10, no. 3 (2024): 1091–102.

¹⁶ Nasir, Khozin, and Haris; Sabila, "Islamic Education Curriculum Development: Robin Fogarty's Integration Model."

Proceeding from the premise that dialogue between Western and Islamic intellectual traditions is both possible and necessary, this study employs Robin Fogarty's typology as a dialogic text rather than as a normative framework. By examining Pondok Modern as a living tradition of Islamic education, the present study seeks to explore how curriculum integration is conceptualized, practiced, and interpreted within the epistemological horizon of pesantren. The study aims not only to identify the dominant forms of integration, but also to investigate the extent to which the integrative experience of Pondok Modern may expand the current understanding of curriculum integration itself. In doing so, this article contributes to comparative curriculum studies by providing a non-Western perspective on holistic education and proposes a conceptual foundation for an Islamic-holistic model of curriculum integration that integrates epistemological, pedagogical, social, and existential dimensions within a unified educational worldview.

METHOD

This study employs a qualitative hermeneutic conceptual inquiry to explore and reinterpret the model of curriculum integration in Pondok Modern. It draws on a broad range of written sources, including institutional documents such as *Dokumen Standar Mutu Pendidikan Pesantren: Pendidikan Muadalah Muallimin* and published academic works. The principal objective is to identify conceptual relevance and construct a theoretical interpretation of Robin Fogarty's typology through the lens of Islamic educational philosophy and the value system embedded within Pondok Modern. Rather than conducting empirical testing, the study focuses on reconceptualizing curriculum integration through a dialogical engagement between Fogarty's framework and the epistemological foundations of Islamic education.

Analytically, the study adopts S.A. Widodo's hermeneutics of education as its interpretive framework.¹⁷ This perspective regards educational texts and curriculum documents as open systems of meaning that can be understood through reflective dialogue between the researcher and their socio-spiritual contexts. Within this framework, curriculum structures are not treated merely as rational constructs but as expressions of cultural, moral, and spiritual worldviews shaping the educational ethos of Pondok Modern. In this sense, the study proceeds through a hermeneutic dialogue among texts, contexts, and the interpreter, allowing a fusion of horizons between Western curriculum theories and the epistemological tradition of Islamic education.

The analytical process proceeds in four interrelated stages. *First*, Conceptual Reading, which identifies the philosophical and structural dimensions of Fogarty's typology and the organization of the Pondok Modern curriculum. *Second*, Comparative Mapping, which examines congruencies and divergences between Fogarty's models and the multidimensional curriculum integration (intra-, co-, extra-,

¹⁷ Sembodo Ardi Widodo, "Metode Hermeneutika Dalam Pendidikan," in *Antologi Pendidikan Islam*, ed. Nizar Ali and Sumedi (Yogyakarta: Program Pasca Sarjana UIN Sunan Kalijaga, 2010).

and hidden curricula) of Pondok Modern. *Third*, Interpretative Expansion, through which the researcher explores dimensions of curriculum integration that extend beyond epistemological and pedagogical concerns toward moral, spiritual, and existential aspects embedded in pesantren traditions. *Fourth*, Theoretical Reconstruction, which synthesizes these interpretive insights into a conceptual framework for an Islamic-Holistic Curriculum Integration Model, thereby contextualizing and enriching the discourse on curriculum integration within Islamic education.

Throughout the process, the researcher acts as both reader and interpreter. Reflexivity is maintained continuously to ensure that emerging insights remain coherent with textual evidence and the epistemological horizon of Islamic education. Academic rigor is preserved through recursive reading, peer validation, ethical transparency, and faithful citation. These measures ensure that the interpretation remains coherent, contextually grounded, and epistemologically consistent with the integrative nature of Pondok Modern's curriculum. Accordingly, the findings are expected not merely to describe existing practices of curriculum integration, but also to contribute to the theoretical reconstruction of curriculum integration from the perspective of Islamic educational thought.

RESULT AND DISCUSSION

Robin Fogarty's Curriculum Integration

This section discusses Robin Fogarty's theory as one of the most influential frameworks in curriculum integration studies. Widely recognized among curriculum scholars, Fogarty's work represents an important theoretical attempt to bridge disciplinary fragmentation in order to create meaningful and contextual learning experiences. In her seminal work *How to Integrate the Curricula*, Fogarty defines curriculum integration as the process of connecting learning experiences through ideas, concepts, and processes so that students are able to recognize relationships among subjects and understand their relevance to real life.¹⁸ Thus, integration is not simply the juxtaposition of two or more disciplines, but rather the development of awareness and understanding concerning the interconnectedness of knowledge, leading learners toward a more holistic comprehension of the curriculum.

Fogarty's framework emerged from the conviction that fragmented disciplines hinder meaningful learning. Influenced by theories of human cognition¹⁹, multiple intelligences²⁰, and constructivist perspectives, She argues that knowledge becomes meaningful when learners are able to perceive relationships among ideas, concepts,

¹⁸ Fogarty, *How to Integrate the Curricula*, 2.

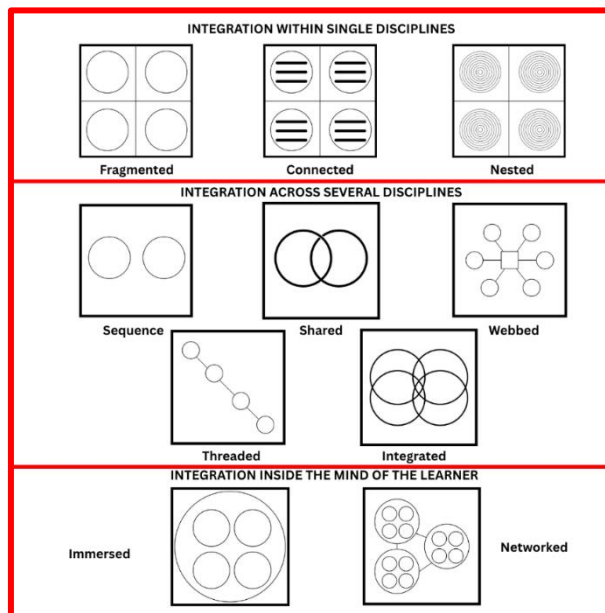
¹⁹ Renate Nummela Caine and Geoffrey Caine, *Making Connections: Teaching and The Human Brain* (Georgia: Association for Supervision and Curriculum Development, 1991).

²⁰ Howard Gardner and Thomas Hatch, "Educational Implications of the Theory of Multiple Intelligences," *Educational Researcher* 18, no. 8 (1989): 4–10.

skills, and experiences. She identifies several factors underlying the growing importance of curriculum integration, including curriculum overload, increasing concerns regarding students' preparedness for future challenges, and the perceived disconnect between school subjects and students' everyday lives. These concerns led Fogarty to formulate ten models of curriculum integration, which are organized into three broad approaches: integration within a single discipline, integration across disciplines, and integration based on learners' experiences and knowledge as Figure 1.

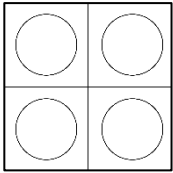
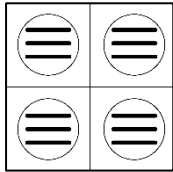
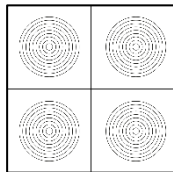
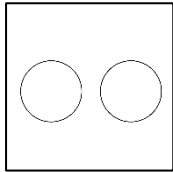
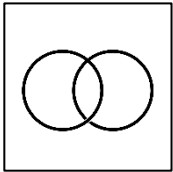
According to Fogarty, meaningful learning can be constructed through various forms of curriculum integration. However, she also emphasizes that the implementation of these models requires flexibility and pragmatism. Teachers are not expected to adhere rigidly to one model or to apply all models simultaneously. Rather, professional judgment becomes essential in selecting and combining approaches according to subject matter, available time, instructional objectives, and opportunities for collaboration. Therefore, curriculum integration is understood not as a fixed formula but as a dynamic process through which teachers create coherence among knowledge, skills, and learning experiences.

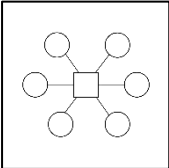
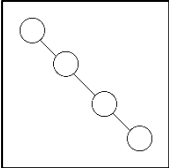
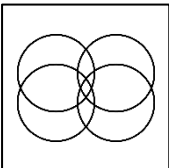
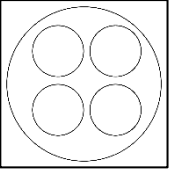
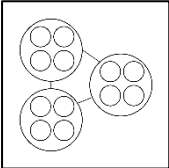
Picture 1. Fogarty's Approaches and Models of Curriculum Integration



To provide a more comprehensive understanding of Fogarty's contribution, Table 1 presents a critical mapping of the strengths and limitations of each model.

Table 1. The Ten Models of Curriculum Integration by Robin Fogarty

Model of Integration	Description	Strengths	Limitations
	Fragmented – Cellular; Each subject stands alone and is taught as a separate discipline, with no explicit interconnections among them.	The disciplinary focus becomes clear and can be managed easily within an organized academic structure.	Integration in this model remains unclear; cross-disciplinary meaning does not emerge, and learning tends to lack contextual relevance.
	Connected; Teachers in this model connect ideas, concepts, or skills within a single discipline and, where appropriate, relate them to other relevant subjects—highlighting internal coherence within the field of study.	Key concepts within a discipline become interconnected and conceptually unified. Through these connections, major ideas are assimilated, strengthening students' conceptual understanding within the discipline.	Integration in this model remains limited within a single discipline. There is little or no collaboration among teachers, even though each teacher may attempt to explain connections across disciplines.
	Nested – Several skills—such as critical thinking, social interaction, and reflection—are embedded within the main subject as “parallel competencies” that run alongside the mastery of core content.	This model integrates content and learning processes into a unified whole, thereby promoting active student engagement in the learning process.	This model requires teachers with strong metacognitive awareness and the ability to engage in deep reflection. Instruction must be carefully designed to maintain focus and prevent the loss of learning objectives.
	Sequence – This integration occurs when teachers sequence topics across subjects so that they support and reinforce one another, even though each subject is taught separately.	This model establishes connections among disciplines and creates coherence between one topic and another within the curriculum.	This integration remains generally partial even though it aligns topics by time and theme; its success relies heavily on effective scheduling and communication among teachers.
	Shared – This integration occurs when two or more subject areas that share overlapping concepts or skills are combined through collaborative teaching among teachers from each discipline.	This model fosters strong collaboration among teachers and helps students identify conceptual bridges that connect different fields of knowledge.	This integration often faces challenges in identifying precise conceptual overlaps across disciplines and requires extensive joint planning and coordination among teachers.

	Webbed – Teaching is organized thematically, using a central theme as the core of integration that connects multiple subjects within a unified learning experience.	This model can motivate students and help them perceive meaningful connections among different disciplines.	This integration carries the risk of oversimplifying academic concepts and requires teachers who are creative and skilled in curriculum and instructional design.
	Threaded - This model focuses on developing general skills—such as critical thinking, social interaction, technological literacy, and communication—across all subject areas.	This model fosters cross-disciplinary competencies and promotes the “learning to learn” ability as a foundation for lifelong learning.	This integration requires collective awareness among all teachers within an institution and is often difficult to assess formally.
	Integrated – This model develops the unification of concepts and skills from multiple disciplines into a single, cohesive instructional structure.	This model promotes strong interdisciplinary collaboration and fosters broad, deep conceptual understanding among learners.	This integration requires substantial time, institutional support, and involves considerable complexity in planning and assessment.
	Immersed – Students integrate all their learning through personal interests or areas of specialization, making knowledge and learning experiences part of their personal development.	This model encourages learner autonomy, reflection, and personal meaning-making in every learning experience.	Not all students possess high levels of learning autonomy; moreover, this model is difficult to implement within simple or highly standardized curricula.
	Networked - Learning is connected to external sources such as experts, communities, professional networks, and real-world contexts, fostering both social and global integration in the learning process.	This model enhances authentic collaboration, aligns with the demands of globalization and digital technology, and encourages students to become lifelong learners.	This integration requires extensive access and networking, along with teachers' ability to manage partnerships and collaborative networks across institutions and communities.

The mapping of strengths and limitations presented in Table 1 suggests that Fogarty's typology operates through three broad dimensions of integration: intradisciplinary, interdisciplinary, and transdisciplinary. Despite their differences, all ten models share a common assumption, namely that meaningful learning emerges when students are able to construct relationships among fragmented bodies of knowledge. Consequently, curriculum integration is conceived primarily as an epistemological process through which coherence is established among ideas,

concepts, skills, and experiences. In this sense, curriculum integration progresses from partial connections within disciplines toward increasingly holistic forms of learning.

Several scholars have explored the relevance of Fogarty's framework within Islamic educational settings. Nasir argues that although Fogarty's ideas originated within a secular Western educational tradition, they remain applicable for establishing coherence among disciplines within Islamic education. Through his analysis of the implementation of the Merdeka Curriculum, he demonstrates that integrative approaches can strengthen the relationship between religious and general sciences. Nevertheless, he also emphasizes the need for more in-depth investigations concerning the extent to which such models have genuinely succeeded within Islamic educational institutions.²¹ Similarly, Sabila, in her presentation at the International Conference on Islamic Education in Gorontalo, proposes five stages through which Fogarty's typology may be adapted to Islamic educational contexts: selection, filtering, reduction, modification, and adaptation. These stages provide a systematic framework for contextualizing integrative concepts within Islamic values and institutional realities.²²

At the same time, critical reflections have emerged regarding the epistemological assumptions underlying Western educational theories. Henzell-Thomas reminds us that theories produced within Western traditions are deeply rooted in the empirical experiences and cultural contexts from which they emerge.²³ Such tendencies are legitimate and indeed necessary within contemporary educational discourse. Nevertheless, from the perspective of the Islamic worldview, reality cannot be understood solely through empirical and rational dimensions, since all forms of knowledge ultimately originate from and return to a transcendent source. Consequently, Islamic education requires a synthesis between empirical realities and spiritual idealism within a unified framework of meaning.

From this perspective, Fogarty's theory represents one of the most sophisticated attempts to overcome disciplinary fragmentation in modern curriculum studies. However, its underlying orientation remains largely centered on learning effectiveness, cognitive coherence, and competence development. Integration is therefore understood primarily as a means of promoting meaningful learning rather than addressing broader questions concerning moral cultivation, spiritual consciousness, or the meaning of life itself. In other words, the ultimate concern of the theory lies predominantly within epistemological and pedagogical domains rather than existential transformation. This observation does not diminish the significance of

²¹ Nasir, Khozin, and Haris, "Integrating Curriculum and Instruction In Islamic Religious Education: Insights from Robin Fogarty's Theory," 1097.

²² Sabila, "Islamic Education Curriculum Development: Robin Fogarty's Integration Model," 69–70.

²³ Jeremy Henzell-Thomas, "The Integration We Seek," in *Rethinking Reform in Higher Education: From Islamization to Integration of Knowledge* (London: The International Institute of Islamic Thought, 2018), 19–24.

Fogarty's contribution. Instead, it opens a dialogical space through which curriculum integration may be reinterpreted and expanded beyond meaningful learning toward a more holistic conception of meaningful life.

In the context of Islamic education, this axiological dimension finds its foundation in the principle of *tawhīd*. As explained by Amin Abdullah in his theory of integration-interconnection, all branches of knowledge ultimately derive from a single divine source and therefore cannot be separated from ethical and spiritual values.²⁴ Consequently, the adaptation of Fogarty's model within Islamic education requires not only structural adjustments but also a paradigmatic reorientation. Curriculum integration, therefore, cannot be reduced merely to instructional procedures or organizational arrangements; rather, it presupposes a worldview in which knowledge, values, and human existence are integrated into a unified and meaningful whole.

The Curriculum Framework of Pondok Modern

Philosophically, the curriculum of Pondok Modern shares a fundamental similarity with the general conception of curriculum as *curre*, namely a pathway that connects the starting point and the intended destination of education.²⁵ In the context of Pondok Modern, the starting point lies in the activity of *tafaqquh fi al-dīn* as the foundation of Islamic learning, while the destination is embodied in the profile of graduates who are expected to possess noble character, leadership qualities, pedagogical competence, mastery of Islamic sciences, and global awareness. This orientation is explicitly reflected in *Dokumen Standar Mutu Pendidikan Pesantren: Pendidikan Muadalah Muallimin*, which serves as the official guideline following the enactment of Law No. 18 of 2019 concerning Pesantren. The document states that Pondok Modern is intended to produce Indonesian Muslims who are morally upright, intellectually competent, socially responsible, and capable of responding to contemporary challenges through a balanced mastery of religious and general sciences.²⁶

To achieve these objectives, the curriculum is systematically and structurally organized into four interrelated dimensions: intracurricular, cocurricular, extracurricular, and hidden curriculum. These dimensions do not function independently from one another; rather, they constitute an integrated educational ecosystem in which planning, implementation, evaluation, and assessment are carried out comprehensively. Thus, curriculum integration in Pondok Modern extends

²⁴ M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (April 2015): 175, <https://doi.org/10.14421/ajis.2014.521.175-203>.

²⁵ Al Rasyidin, *Falsafah Pendidikan Islami* (Bandung: Citapustaka Media, 2017).

²⁶ Budiman et al., "Dokumen Standar Mutu Pendidikan Pesantren: Pendidikan Muadalah Muallimin," 2.

beyond the classroom and becomes embedded within the totality of students' daily experiences.²⁷

The intracurricular dimension represents the formal academic structure organized around three clusters of knowledge, namely *al-'Ulūm al-Islāmiyyah*, *al-'Ulūm al-Lughawiyah*, and *al-'Ulūm al-'Āmmah*. Through these domains, students are introduced to Islamic sciences, language sciences, and general sciences in a balanced manner. Such an arrangement reflects the conviction that knowledge cannot be fragmented into isolated compartments but should contribute collectively to the formation of well-rounded individuals. Consequently, mastery of Arabic is not understood merely as linguistic competence, but as a gateway to understanding Islamic sciences, while general sciences are viewed not as secular alternatives but as complementary dimensions within a unified educational vision.²⁸

Complementing the formal curriculum is the cocurricular dimension, which serves as a bridge between conceptual understanding and practical experience. Religious activities, such as congregational prayers, Qur'anic recitation, zikir, pilgrimage simulations, and the study of classical texts, enable students to internalize the teachings encountered in formal classes. Likewise, language programs, public speaking exercises, weekly composition activities, and international exposure programs reinforce the linguistic competencies acquired through classroom instruction. In this sense, cocurricular activities transform knowledge into practice, thereby narrowing the gap between learning and living.²⁹

The extracurricular dimension provides students with opportunities to cultivate creativity, leadership, and social responsibility beyond academic requirements. Organizational activities, sports, arts, scouting, and religious celebrations allow students to develop autonomy and collaborative skills while fostering empathy, discipline, and civic awareness. Significantly, students are given considerable freedom to organize activities, select mentors, formulate programs, and conduct evaluations. Such autonomy reflects the educational philosophy of Pondok Modern, which views students not merely as recipients of knowledge but as active participants in the construction of their own educational experiences.³⁰

At a deeper level lies the hidden curriculum, which arguably constitutes the most distinctive dimension of Pondok Modern. Unlike formal curricular documents, the hidden curriculum is not explicitly written, yet it continuously shapes students' attitudes, identities, and ways of understanding themselves and others. Through daily interactions with teachers, peers, institutional rules, and the broader pesantren culture, students gradually internalize values such as sincerity, simplicity, brotherhood, self-reliance, discipline, and responsibility. These values are not taught as separate subjects

²⁷ Budiman et al., 6.

²⁸ Budiman et al., 34–35.

²⁹ Budiman et al., 36–38.

³⁰ Budiman et al., 38–42.

but are embodied in the lived experiences of the pesantren community.³¹ Consequently, education in Pondok Modern operates not only through instruction but also through habituation, socialization, and moral exemplification.

Seen from this perspective, the four dimensions of curriculum integration reveal that Pondok Modern functions as a total learning environment rather than merely an educational institution. Learning is not confined to classrooms or formal schedules but extends into dormitories, organizational activities, social relationships, and everyday routines. The twenty-four-hour educational system enables the integration of knowledge, practice, values, and character into a unified educational process.

Several studies support this interpretation. Lestari found evidence that the implementation of this curriculum framework contributes significantly to the development of students' competencies, even outside the pesantren context.³² Syarifah attributes this success to the twenty-four-hour educational management system that integrates learning with everyday life.³³ Likewise, Erhan argues that the ethical and moral foundations shared by teachers and students constitute the principal factor underlying the effectiveness of the system.³⁴ Collectively, these findings indicate that the curriculum of Pondok Modern represents more than an administrative arrangement; it embodies a living educational framework sustained by institutional culture, social interaction, and shared values.³⁵

Therefore, the curriculum integration of Pondok Modern cannot be adequately understood merely as the integration of disciplines or learning activities. Rather, it represents the integration of educational life itself. The classroom, dormitory, organizational life, and social environment function together as interconnected spaces of learning. In this regard, integration is not simply designed but lived. Knowledge, values, and practices are woven together into a comprehensive educational experience through which students learn not only to know, but also to become. Such a conception suggests that curriculum integration in Pondok Modern extends beyond pedagogical arrangements toward a more profound process of existential formation. It is precisely this dimension that opens a dialogical space with Robin Fogarty's theory and invites a reconsideration of curriculum integration beyond meaningful learning toward meaningful life.

³¹ Budiman et al., 42–43.

³² Prawidya Lestari, "Membangun Karakter Siswa Melalui Kegiatan Intrakurikuler, Ekstrakurikuler, Dan Hidden Curriculum Di Sd Budi Mulia Dua Pandeansari Yogyakarta," *Jurnal Penelitian* 10, no. 1 (2016): 71–96.

³³ Syarifah Syarifah, "Manajemen Kurikulum Kulliyatul Mu'allimin Al-Islamiyyah Di Pondok Modern Darussalam Gontor," *At-Ta'dib* 11, no. 1 (2016).

³⁴ Aliva Erhan, "Manajemen Kurikulum Berbasis Akhlak, Nilai, Dan Moral Di Pondok Modern Darussalam Gontor," *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam* 1, no. 2 (2020): 212–22.

³⁵ Muslim Muslim, "Eksistensi Gontor Di Tengah Arus Modernisasi Pendidikan Sebuah Model Inovasi Kurikulum," *Jurnal Penelitian Pendidikan* 17, no. 2 (2017).

Toward an Islamic Holistic Curriculum Model; a Hermeneutic Dialogue

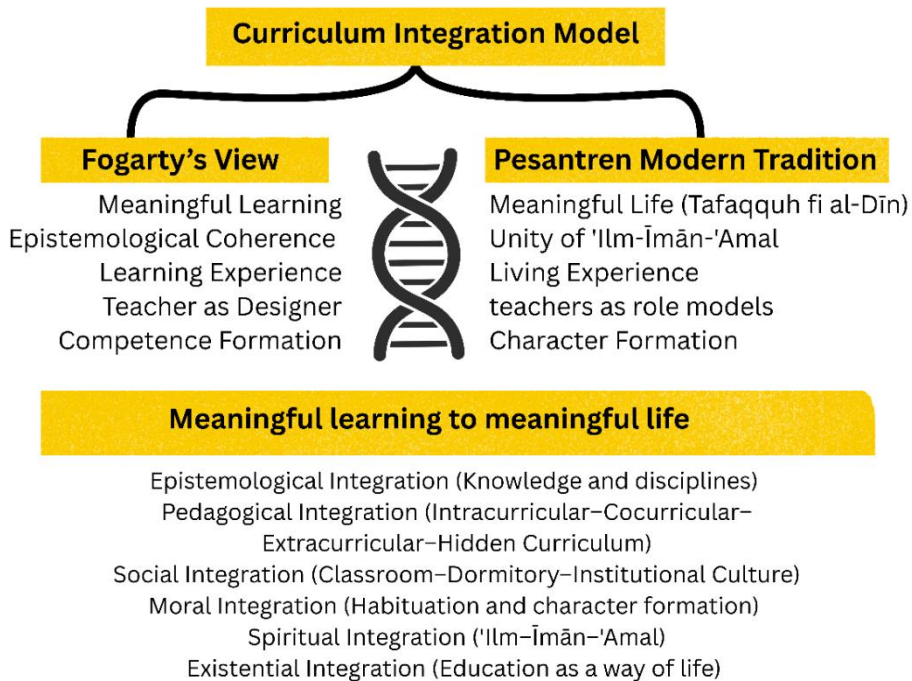
Both Fogarty's typology and the curriculum framework of Pondok Modern, as discussed previously, reveal a common concern despite their different intellectual traditions. Each emerges from a dissatisfaction with fragmentation in education and seeks to restore coherence to the educational experience. Yet, the two originate from distinct horizons of meaning. Fogarty's typology is grounded in the pursuit of meaningful learning, which presupposes that students cannot construct coherent understanding when knowledge remains compartmentalized. In contrast, Pondok Modern, as H.F. Zarkasyi explains, derives its educational orientation from the religious worldview of *tafaqquh fī al-dīn*, in which knowledge, values, and human existence are inseparable.³⁶ Consequently, this section does not aim to demonstrate that Pondok Modern mechanically adopts Fogarty's typology, but rather to establish a hermeneutic dialogue in which Fogarty's theory is read as an open text capable of illuminating, and simultaneously being enriched by, the curriculum framework embodied in the pesantren tradition.

Within Fogarty's framework, curriculum integration is fundamentally an attempt to overcome disciplinary fragmentation by constructing relationships among ideas, concepts, and learning experiences. His ten models, ranging from fragmented to networked, progressively move toward greater coherence and meaningful learning. Although these models differ in their scope and complexity, they share a common assumption that educational meaning is achieved through epistemological connections. Thus, integration is primarily concerned with cognitive organization, pedagogical effectiveness, and the development of competencies. In this sense, Fogarty's typology represents an epistemological effort to construct coherence within learning.

Pondok Modern shares this concern for educational coherence, yet extends it beyond the epistemological domain. The integration embodied in its intracurricular, cocurricular, extracurricular, and hidden curriculum dimensions demonstrates that education is not confined to the transmission of knowledge. Classroom learning is reinforced through life in the dormitory, organizational activities, daily worship, interpersonal relationships, and institutional culture. Knowledge acquired through formal instruction is continuously transformed into habits, attitudes, and ways of being. Consequently, integration in Pondok Modern is not merely the integration of disciplines, but the integration of life itself. It seeks to unite knowledge (*'ilm*), faith (*īmān*), and action (*'amal*) within a comprehensive educational experience.

³⁶ Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)," *QIJS (Qudus International Journal of Islamic Studies)* 8, no. 1 (2020): 167.

Picture 2. Hermeneutic Dialogue in Curriculum Integration Model



Picture 2 presents a hermeneutic dialogue between Fogarty and Pondok Modern reveals not a relationship of adaptation but one of expansion. Fogarty's typology offers a sophisticated framework for organizing knowledge and learning experiences, thereby overcoming disciplinary fragmentation and fostering meaningful learning. Pondok Modern, however, broadens this horizon by grounding educational integration within a spiritual and moral worldview. What appears in Fogarty as the integration of disciplines becomes, in the pesantren tradition, the integration of values, practices, and existence itself. The teacher is not merely a designer of learning but also as role models responsible for nurturing character and spiritual awareness.³⁷ Likewise, students are not simply learners acquiring competencies but individuals undergoing a process of becoming.

This dialogical describes that neither does Pondok Modern simply adopt Fogarty, nor is Fogarty rejected because of his secular educational context. Instead, both horizons interact to generate a new understanding of curriculum integration. While Fogarty emphasizes coherence of knowledge, Pondok Modern extends such coherence toward coherence of life. Thus, the movement is not from ignorance to knowledge alone, but from knowledge to formation, from competence to character, and ultimately from meaningful learning toward meaningful life.

³⁷ Radinal Mukhtar Harahap, "Idealisme, Keikhlasan, Dan Komitmen: Pemaknaan Profesi Guru Di Lingkungan Pesantren Modern," *Idrak: Journal of Islamic Education* 4, no. 2 (2022): 357–70.

Seen from this perspective, the curriculum of Pondok Modern represents more than an alternative application of existing theories. Rather, it points toward an Islamic-Holistic Curriculum Integration Model, in which epistemological, pedagogical, social, moral, and spiritual dimensions are integrated within a unified framework. The four dimensions of curriculum—intracurricular, cocurricular, extracurricular, and hidden curriculum that constitute interconnected spaces through which students experience the unity of knowledge, faith, and action. Integration, therefore, is not simply designed but lived. It is through this lived experience that curriculum becomes not only a structure of learning but also a structure of existence.

Accordingly, the relationship between Fogarty's typology and Pondok Modern should not be understood as one of linear adaptation, but as a dialogical expansion. Fogarty provides the epistemological architecture necessary for overcoming fragmentation, whereas Pondok Modern enriches that architecture with the spiritual and existential dimensions rooted in the Islamic worldview. In this way, curriculum integration transcends the pursuit of meaningful learning and becomes a process directed toward meaningful life, where the unity of *'ilm*, *īmān*, and *'amal* constitutes the foundation of human formation.

CONCLUSION

This study confirms that curriculum integration in Pesantren Modern is not simply an attempt to bridge the fragmentation between disciplines or learning activities, but rather an expression of an Islamic worldview that holistically unites knowledge (*'ilm*), action (*'amal*), and spirituality (*rūḥ*) into a single educational experience. A hermeneutic analysis of Robin J. Fogarty's theory of curriculum integration shows that the curriculum framework of Pesantren Modern transcends the epistemological orientation characteristic of Western educational theory. Where Fogarty's typology strives for coherence through the integration of concepts, disciplines, and learning experiences, Pesantren Modern extend this orientation into an existential interconnectedness in which knowledge is continuously transformed into values, habits, character, and a way of life.

An analysis of the four dimensions of the curriculum demonstrates that each dimension functions as a mutually reinforcing level of integration. Together, they form not only an educational structure but a comprehensive learning environment in which education, boarding school life, organizational activities, religious practices, and institutional culture function as interconnected domains of personal development. In this sense, curriculum integration is not merely planned but also lived. Consequently, the Pesantren Modern represents a form of lived curriculum in which the educational process extends beyond formal education and becomes part of daily life.

From a hermeneutical perspective, the encounter between Fogarty's typology and the Pesantren tradition generates a dialogue that broadens meaning. Fogarty offers the

necessary epistemological framework to bridge the fragmentation of academic disciplines, while the Pesantren Modern enriches this framework with spiritual and moral dimensions rooted in the Islamic worldview. From this dialogical process emerges what this study conceptualizes as a holistic model for curriculum integration within Islam.

This model is characterized by five interconnected features. First, it is multidimensional and integrates epistemological, pedagogical, social, moral, spiritual, and existential dimensions. Secondly, it unites the designed and the lived curriculum through a continuous interaction between formal learning and daily life. Thirdly, it takes place in a holistic learning environment that integrates classrooms, dormitories, organizational life, and institutional culture. Fourthly, it embodies the unity of knowledge (*'ilm*), faith (*īmān*), and action (*'amal*), whereby knowledge is transformed into character formation and practical application. Finally, it strives to foster a meaningful life, centering not only on competence but also on the development of intellectual maturity, moral integrity, spiritual awareness, and social responsibility.

Theoretically, this study contributes to the debate on Islamic education by demonstrating that Western educational theories need not be adopted uncritically or rejected entirely. Using a hermeneutic approach, these theories can be reinterpreted and expanded within the context of the Islamic meaning. Therefore, curriculum integration should be understood not only as the integration of academic disciplines but as the integration of all aspects of life. The Islamic model of holistic curriculum integration offers a conceptual framework for curriculum development in Pesantrens, madrasas, and other modern Islamic educational institutions that strive for a balance between rationality and spirituality amidst the challenges of modernity and globalization.

However, this study remains conceptual and is limited to a theoretical interpretation of curriculum integration in Pesantren Modern. Further empirical research is needed to investigate how the Islamic model of holistic curriculum integration is implemented, experienced, and transformed in various Islamic educational contexts. Future studies could examine the operational dimensions of the model and assess its relevance to current challenges in education.

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